

ISSUED MONTHLY

VOL. 34

NO. 11

THE  
MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY  
OF AMERICA FOR HEATHEN LANDS

NOVEMBER, 1903

ADDRESS.—MISSIONARY LINK, ROOM 67, BIBLE HOUSE, NEW YORK

SUBSCRIPTION, 50cts. PER ANNUM

Entered as second-class matter at the New York, N. Y., Post Office, 1896

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## THE MISSIONARY LINK

This organ of the "Woman's Union Missionary Society" is issued monthly. Subscription, soc. a year. Life members will receive the "Missionary Link" gratuitously by sending an *annual request* for the same.

The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

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The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and incorporated in New York, February 1, 1861.

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*I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands," incorporated in the City of New York, February 1, 1861, the sum of \_\_\_\_\_ to be applied to the Missionary purposes of said Society.*

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# THE MISSIONARY LINK

VOL. XXXIV.

NOVEMBER, 1903.

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## WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

IT is with pleasure that we listen to the endorsement of mission work from the pen of the present Ambassador of China, Sir Chentung Liang Cheng. Although commending various "philanthropic and charitable organizations as the outgrowth of missions," his especial meed of praise is for medical missionaries. Acknowledging that China is "behind in the science of medicine," he goes still farther in saying: "The gospel of healing is one that makes its own way into the hearts of the people, and it can be said without controversy that the medical missionary can enter homes denied to his colleagues."

A FINE tribute is paid to the Chinese by Mr. Meadows, an Englishman: "No people of ancient or modern times has possessed a sacred literature as the Chinese, so completely exempt from licentious descriptions and from every offensive expression. There is not a single sentence in the whole of their sacred books and their annotations that may not, when translated word for word, be read aloud to any family in England."

MISS HAND writes us from Japan: At one of our preaching places where we held a woman's meeting, a goodbye was to be said which proved quite touching. A year or two ago, a Japanese woman came as a servant with her mistress from

Formosa. Since our Bible-women opened work in this place, the woman found new life in the Lord, and the pastor of our Union Church in Yokohama baptized and received her into its communion. She has been greatly blessed while here, and we trust that, in taking the Gospel with her, she may bring many in Formosa to Christ.

THE late Lord Lawrence, shortly after his return from India, said at a missionary meeting: "I believe, notwithstanding all that the English people have done to benefit that country, the missionaries have done more than all other agencies combined. They have had arduous uphill work, often receiving no encouragement, and sometimes a great deal of discouragement, from their own countrymen, and have had to bear the taunts and obloquy of those who despised and disliked their preaching; but such has been the effect of the earnest zeal and untiring devotion and of the excellent example which they have, I may say, universally shown to the people that I have no doubt whatever that, in spite of the great masses of the people being intensely opposed to their doctrine, they are as a body remarkably popular in the country."

NINE hundred years ago there were in India no Mohammedans. Now there are fifty millions, and they are increasing in number constantly and are the most energetic subjects in British India. In Africa Mohammedanism is steadily proselyting. Russia in Europe has three million followers of the prophet—more than there are in what is called 'Turkey in Europe.'

"Asia, however, the realm of future growth, is the Mohammedan stronghold. To less than four million native Christians there are 109,000,000 Mohammedans. In the Philippines there are probably more Mohammedans than Christians."



# IN EASTERN LANDS

## CHINA—SHANGHAI.

IS IT NOT IDOLATRY?

By Miss S. D. DOREMUS.

THE greatest of contrasts exists in the native walled city of Shanghai, whose descriptive name means "approaching the sea." Passing through the narrow, noisy streets teeming with humanity, a retired quarter is reached where a Confucian temple is the notable feature. The courts, overgrown with moss and grass, speak almost of a deserted past and invite to meditation and repose. A conspicuous inscription on the gate gives the history of a former temple, destroyed in the great Tai-ping rebellion, 1850 to 1864, and the erection of its counterpart, when prosperity was restored to the country. Unlike the city temples crowded with devotees offering gifts on countless shrines decked with idolatrous symbols, no worshippers frequent the place and the silence becomes oppressive. Two shrines display tablets dedicated to Confucius, of brilliant red lacquer, embossed with rich golden characters, before which red candles burn day and night.

The reverence which surrounds this wise philosopher, who is called the "Great and Holy Sage," and the emphatic statement handed down from age to age that here exists in a heathen land worship of a pure and exalted character, have blinded our eyes to the fact that, after all, here a subtle form of idolatry is perpetuated. At the seasons of the Spring and Fall equinox, especial services are held in honor of Confucius, when before daybreak or what is called the fifth watch, sacrifices are offered. Attention is attracted to rude wooden frames near the shrines, where whole animals are offered to his memory, and wonder grows when we hear that in the 1560 temples, dedicated to Confucius in China, the annual sacrifices are 62,606 deer, sheep, rabbits, and pigs, which are afterwards eaten by the disciples. And not only these, but 27,000 pieces of silk are considered a regulation offering, which afterwards may be divided among the devotees.

We know that the most serious obstacle to the spread of Christianity in China is an-

cestral worship, which is so engrafted in the life of the people that its renouncement means social disintegration. In the light of the materialistic tendency of Confucius' memorial services, admiration wanes for a philosopher whose fame is world-wide, and whose influence for centuries over the Chinese has served to increase their stability and prosperity.

With the events of his life we are not now concerned, although these facts are soon told, including his birth, 549 B.C., and his death, 479 B.C.; his becoming a public teacher when thirty years of age, and retirement from active duties at forty-five. A contemporary with Ezra, Dr. S. Wells Williams deems it not improbable that he had heard of the Jewish prophets, or the Israelites, scattered through the 127 provinces of Persia, a nation not unknown to China. The family name, Kung, is lost sight of in the Latinized form Confucius, given him by Jesuit missionaries, by which alone he has become renowned.

The philosophy which he perfected after his sixty-third year until his death, and which procured him the title of "Holy Ancient Teacher and Holy Duke," he proclaimed was not original, but rather an exposition of the teachings of sages he revered profoundly, and which he would fain rescue from oblivion. Repeatedly given official positions in the petty kingdoms into which China was then divided, he not only redressed public abuses, but inculcated the true relation of man to humanity.

In vain do we look for any religious doctrines in his philosophical system, as he frankly stated that the gods were beyond the comprehension of man.

Many of his aphorisms have received the sanction of centuries, by being incorporated into philosophies of divers nationalities. We recognize with a debt of gratitude the advice, "Study as if you would never reach the point you seek to attain, and hold on to all you have learned, as if you feared to lose it," and realize the truth of his reflection, "Not knowing even life, how can we know death?"

No wonder that while on countless journeys to reform abuses he should ejaculate, "Patience is the most necessary thing in the world," or that he should sum up his ideal of living in the advice, "He that is satisfied with himself is not perfect." But the pre-

cept which has been extolled from age to age was in answer to the question, "Can *one* word express the most fitting conduct for a whole life?" when he said, "Will the word *Shu* serve?" which has been amplified, "Do not unto others what you would not have them do to you," the negative of our Divine Teacher's "Golden Rule."

His works, which form such an important part of the Chinese classics, are still the standard for all questions concerning morality, history, or government. Yet we note no higher motive for filial piety, the one imperative duty of the Chinese, or incentive for a temperate and moral life, than that any failure would disgrace the ancestors whose worship he sanctioned. Imperfectly understood during his life, he has become so exalted since his death that "perfection is ascribed to him, above all that is called god or worship."

The five virtues prominent in the Confucian system, "Benevolence, Righteousness, Propriety, Knowledge, and Faith," still appeal to the masses in China as a code of action, comprehensive though simple.

Yet judged by the standard of the Christian religion, where woman is assigned the rightful position for which she was created, we must acknowledge that Confucianism is a failure. She had no opportunity in his educational system, and was doomed to inferior positions in every relation of life, especially being "a servant and not a companion to her husband."

A strange inconsistency of our advanced civilization is the laudation of heathen religions, ignoring the incontrovertible fact that humanity can never be uplifted, save through the belief in the Divine Mission of our Redeemer. Confucianism with its materialistic tendency will not do for China, any more than the idolatry which enslaves her.

That she has a grand future when called into the Church of Christ no thoughtful mind can doubt. With all her self-sufficiency and inherited circumscription, we agree with the Hon. Anson Burlingame, in his address to the West as the head of the first Chinese Embassy, June 23, 1868: "That is a great and noble people. It has all the elements of a splendid nationality. It has the most numerous people on the face of the globe; its language is spoken by more human beings than any other in the

world; it is a country where there is a greater unification of thought; where the maxims of the great sages coming down memorized have permeated the whole people, until their knowledge is rather an instinct than an acquirement. It is a land of scholars, of schools, a land of books, from the smallest pamphlet up to voluminous encyclopedias. It is a land without caste, for they destroyed their feudal system 2100 years ago, and they built up their structure of civilization on the great idea that the people are the source of power. That idea was uttered by Mencius more than two thousand years ago, and it was old when he uttered it. The power flows forth from that people into practical government, through the co-operative system, and they make scholarship a test of merit." In view of these facts, are not the Chinese worth regeneration, and is not ours a rich privilege to have even a small part in its prospective life?



MISS LOUISE B. PIERSON.

## INDIA.

IN THE VILLAGES.

By MISS LOUISE B. PIERSON.

I WISH you were here in this dark land for a few weeks, where I could show you enough sad sights in that short time, which would make you pray for dying souls as you have seldom in your life prayed,

yes, also give, labor, and suffer as you never have before. It would be among the starving, dying multitudes in villages, who have no joy in this life and no hope for the next. I have returned from a tour among some villages—in many of them not one ray of Gospel light had ever found its way before. Nine-tenths (about 270,000,000) of the people of India live in villages, and only about 30,000,000 of them in towns and cities, and there are thousands of villages in many provinces where the name of Jesus has never been heard. Another missionary, myself, and two Bible-women started on a two-weeks tour, in a covered cart drawn by bullocks. All along the road Gospels and tracts were in demand. After slowly wending our way for ten miles, we stopped at a traveller's empty bungalow, where we prepared to stay for several days. The next morning we visited the villages near by, spending all day preaching or singing the Gospel, returning late to the bungalow for food and sleep. When all the villages in one locality had been visited, we would move on to the next traveller's bungalow ten miles beyond, to carry the good news.

Daily we preached and sang the Gospel story to from 125 to 275, most of whom never heard it before. The common out-of-door meeting-place in the centre of the village served as our hall, and a few strains from the autoharp we carried and a few verses of a hymn sung to a native melody gathered an audience so quickly it seemed almost to spring up out of the ground.

But when the people had gathered, could their attention be easily won and held? Believe me, it was easier to win it than to get away from some of those villages afterwards. It was not because of attractive illustrations, but because that old, old story of Jesus and His love has never lost its power to win and to hold the hungry hearts of men.

In one village a man held a crowd a few feet away from us with a long cane, trying to still every disturbance. The people drank in eagerly every word, and crowded about us for Gospels.

The second place we visited that day was one where we knew the people were bigoted, but they came in crowds and listened earnestly. We sat on the platform of one of their chief idol shrines, by the side of the priest, whose face was well painted with yellow, but he listened with interest. The

next day, after going miles over very rough roads and through jungles, we found some out-of-the-way villages. In one place a good many women gathered, but in the middle of the preaching they suddenly fled, seemingly terrified. The cause was simply the appearance of three or four well-dressed men from a neighboring town. But some of the women had become so interested they stole back again with faces well covered.

At three different times, before starting out in the morning, educated Hindus from villages near by, came to our bungalow to ask about this wonderful salvation they had heard we were proclaiming. Some of them listened eagerly with an attention that did not waver. Sometimes many were inclined to argue with us, and our hearts were once or twice sad and heavy as we returned to our bungalow. Then we prayed that God would prepare hearts to be convicted, and He proved His faithfulness, for the people listened with a new interest, and everywhere we found responsive hearts.

In one place one old man eagerly asked: "What is it God requires of us? How can we please Him? Tell us how He wants us to pray." An earnest educated man came close to us that he might not lose a word, and he kept the crowd still by saying again and again: "Keep quiet, listen; these are good words we are hearing." Another young man, with paper and ink, tried to write down the story of Jesus. When my fellow-missionary saw what he was doing, she gave him her Testament in his own language, and he received it with delight. One sad old woman, after listening for some time, eagerly asked how to be saved, and this young man preached to her the way of salvation as he had just heard it. Then she turned to my fellow-missionary and said: "Is that all I have to do—just give my heart to Jesus and stop trusting in all these other gods, and then will He save me?" When assured that He would, she was radiant.

We overheard many saying as they heard of the love of God and the cross of Christ: "What wonderful words! What wonderful words! They must be true, and idols are but clay and wood and stone as they tell us." At every village, Gospel tracts were distributed after the preaching, and in their eagerness to get them, the crowd sometimes almost fell over one another. One woman listened with the tears rolling down her cheeks. In this



village, school was dismissed so that all might hear. One young man walked a long distance by our cart, and seemed eager to hear more about Jesus. On leaving us he promised us to begin at once to pray to Him.

The next evening, in one village at sunset, we were just beginning to interest the people when herd after herd of cows and buffaloes tramped past us, scattering our audience right and left, but the people gathered again and the head-man of the village became so deeply interested he asked us to give him something about Jesus to read to his people. We did, and he received the Gospel gladly, promising to gather all the village people together to hear more of those wonderful words.

At the next village, as we were singing and speaking, we noticed the villagers kept a certain part of the road well cleared. On enquiring we found that in front of us was an old house in which a native prince's wife lived. Behind that old door, looking and listening through the cracks, crouched this prince's wife, and so the women kept the way clear that she might lose nothing.

The third village visited that day was much of it in ruins, and had been since the last famine there. But we had an audience of sixty. Here they showed both interest and hospitality. After the preaching was over, as we prepared to go, they begged us to stay overnight that they might hear more of Jesus. They said: "We will feed the bullocks and collect plenty of coverings to keep you warm during the night, and give you the best of what we have to eat, if you will stay till to-morrow, that we may hear more." But we had to hasten on, so we unwillingly left them and went to another village though it was growing dark. Here, too, great interest was shown and an invitation to remain overnight was again pressed upon us, that they might hear more.

During two weeks we visited twenty-seven villages and carried the Gospel to about 2000 people, most of whom had never heard of it. It was hard to turn our faces homeward and leave them all, for we had been able in those few days to bring them so little of the "unsearchable riches of Christ," but our hearts cried out for these multitudes that have no bread.

Oh, that God would send to India more laborers, more praying hearts, more money

given out of love to God, and followed by prayer!

## JHANSI.

A SAD SIGHT.

By DR. ROSE FAIRBANK.

MISS BUTCHER and I spent nearly the whole of three nights in the walled city in the most extreme heat. The street in front of the house of a sick woman was full of loiterers, all men, who seemed as if they were just waiting for her to die. The house had three rooms in a row from front to back, the middle room being without light or air except what came from the other two rooms. They were so filled with women that we could hardly force a way into the middle room, about eight feet square, where lay the sick woman. Here, too, were a few men. Can you imagine the air there was there for that poor woman to breathe?

My first duty was to clear out all the people and leave the doors as wide open as possible, but there was not a breath stirring to change the air of that room. I thought desperately of taking the woman out-of-doors, anywhere where she could breathe, but there was no place but the street crowded with men. Besides, the ideas of *purdah* far outweigh the value of life. So in that little room, nearly fainting ourselves in the close air and extreme heat, we worked nearly all night. The woman was insensible and dying, but her baby was lusty and strong. But, alas, it was a girl! And so I expect it has died of neglect long ere this. After we left, I suddenly thought of something I had forgotten, and went back into the room. I found that, contrary to all the orders which I had given, all the women were in there again, the doors were shut, and on the floor under the woman's feet was a pan of coals. After a few hours, when I went again, the woman was dead and the mourners in their fine clothes were doing their best at screaming and singing. When I stepped in among them there was dead silence for a moment or two, and I really think that for a fleeting half second they felt what a farce they were acting. Can you think for a moment that medicine or surgery are the only things these people need?

## HOME NOTES

### PROVOKING TO GOOD WORKS.

**I**N no way has the mission cause greater endorsement than in the movement of the heathen, now on the increase in the Orient, in organizing schools for girls. To educate public opinion is one of the great hopes of any reform, and however slow may be the transformation of a community, even the signs of progress are gladly welcomed.

Many such schools are in mind, but the most flourishing of them all probably is that of the "Peeresses" in Tokio, under the patronage of the Empress, acknowledged as the direct outcome of successful missionary effort for girls in Japan. A school as ambitious in its design and wide in its scope was organized the first of July in Calcutta, with one hundred and twelve pupils, under the name of *Shabitri*, after, as we are told, a most strikingly virtuous woman spoken of in the epic poem *Mahabarata*, and the great ideal of every Hindu woman.

The foundress of this girls' school is Miss Sarola Devi Ghosal, B.A., a graduate of the Calcutta University in 1890, who was the composer of words and music of an ode sung at the XVIIth Annual Indian Congress in 1902, an account of which appeared in the May MISSIONARY LINK of that year. Her grandfather, Debendro Nath Tagore, one of the great leaders of the Brahmo Somaj, was advanced enough to give his daughters every educational advantage. The mother of Miss Ghosal, besides being renowned for her extraordinary beauty, became a popular writer, and has done much to prepare an attractive literature for her countrywomen.

Miss Ghosal, in the able prospectus by which she pleaded for the necessity of this educational movement, states the principle she wishes to develop in these words: "The modern thinking Hindu will surely admit that education develops mental faculties, and a human being whose mental powers have undergone thorough discipline is capable of adaptation to any condition of life. If philosophy is a solace to a man, is it not the same to a woman?—for an intelligent girl-widow or a rich man's wife can as profitably spend her time in literary labor as her brother or husband. In the theatre of the world the woman has to play as important a part as the man."

"It is universally admitted that the mother is the best and fittest preceptor of the child up to a certain age. Yet the Hindu does not in practice follow up this theory by training girls in the slightest degree for such a grave duty. . . . During the final quarter of the last century the education of women has obtained some hold among a certain class of our countrymen. The materials were foreign and not adapted to a Hindu household. We wish to see in our homes true mothers and fathers, not merely progenitors of children."

Miss Ghosal formulates a scheme of education for Indian girls which she thinks adapted to their development. She seeks to revive their decaying national arts, such as "Quilt stitching, once much in vogue in India, carving stone moulds for domestic purposes, or decoration, tracing designs in chalk and color, the initial steps for drawing and painting." Music, especially the cultivation of national instruments, is promised to be a prominent feature.

Nor are the domestic accomplishments to be neglected, as the art of cooking and nursing the sick, where "as much medical training as is necessary for the purpose will form part of the curriculum." English is to "form one of the main features of the institution, for our boys have to learn English in order to earn their bread, and mothers being the best instructors of childhood should be well acquainted with it."

Provision is made for acquiring other Indian languages, for Miss Ghosal states: "Bengali ladies are often obliged to accompany their husbands to various provinces, and it has become indispensable that they should know other languages beside their own, that their domestic arrangements may be facilitated, and they may enter into social relations with their neighbors."

A boarding department is anticipated where "one of the principal aims is to teach neat and well ordered housekeeping."

Such in brief is a sketch of a comprehensive scheme of education which seeks the advancement of Hindu women, who for ages have been doomed to ignorance. Praiseworthy as it is in its way, and a great step in advance, it falls short in the essential thing which alone can elevate woman in the social scale. It is distinctly stated that "no sectarian religious instruction will be given, but broad ideas and moral principles contained



in the Hindu epics will be inculcated by means of daily readings and recitations."

Just here our lamented Miss Gardner saw the danger of civilization without Christianity, and desired to give in her High School for girls a prominence to instruction in the vital truths of our holy religion, which since its foundation by our Divine Master is the only hope of the race. The Bible must be the great text-book on which every other branch of instruction is to be built. She realized that through the efforts of the British Government a large educated class of men had been created in India. As Rev. T. E. Slater of the London Missionary Society states: "There are a million English-speaking Indians waiting to be won to Christ." For these, highly educated Christian wives and sisters are needed, the future mothers of the race, and it would seem that a neglect of this class involves too priceless a responsibility to be ignored. Miss Gardner was wont to call her High School and her book-work her children, and the advancement of their claims was her daily and nightly thought. We surely for her dear sake will not let the seed she planted perish for want of our fostering.

#### SOCIAL FRUITAGE OF MISSIONS.

**I**N a powerful article with this title by Rev. James S. Dennis, D.D., we note these sentences:

"The full fruitage of the Gospel is harvested in two worlds. The ideal scope of its power includes efficiency in the life which now is and that which is to come.

"If this need is manifest in our own land, it is especially so in mission lands, where Christianity has hardly as yet proved a working factor in lifting humanity to higher levels.

"Such a transforming agency is already at work, and social conditions in many lands are being gradually improved through the influence of missions. This cannot be accomplished with strident haste and violent aggressiveness, but slowly and surely, after the usual manner of great social changes. A new spirit almost imperceptibly at first manifests itself in society, public opinion changes, old customs, time-honored to be sure, but none the less objectionable, are modified or abandoned. A better and finer sense of propriety is cultivated, sweeter ideals gradually win their way, a process of refinement goes on in sensitive souls, more

gracious desires, higher ambitions, and nobler aims dominate and gladden the spiritual natures of men and women. The social outlook changes, and its possibilities in the case of whole communities become more attractive and more satisfying.

"Evils that have been dominant for centuries and have blighted the lives of unknown millions are put under a ban and are slowly eradicated and destroyed, although in many instances they will make a desperate fight for life. What a change missions have produced in many communities in the estimate of woman's place in society, in the treatment she receives, and in the whole outlook of her life! What blessings have come to little children; what a change has come over the home; what a sacredness has been given to the parental relation! Adultery and divorce are not so readily condoned; polygamy begins to be less popular and is not in such fine form as it used to be; child marriage is regarded with less favor; widowhood loses some of its terrors and is saved from some of its temptations; infant daughters are more tenderly welcomed; infanticide is checked; foot-binding is doomed, and years of suffering and misery are thereby banished from the lives of Chinese girls.

"The ministries of mission philanthropies have touched society with a helpful hand at numerous points. The missionary physicians dispense untold blessings of healing to vast multitudes of sufferers. Christian nurses with skilful hands and watchful sympathies stand by the bedsides of pain in many hospitals. Famine victims are rescued and restored, and the young among them gathered by the thousands into schools or permanent homes of industrial and moral training. Orphans are given safe shelter and are fitted for usefulness by those who seek their highest welfare and their practical preparation for the work of life. The influence of missions upon national life may not be so apparent to an outside observer as other results more easily discerned, but it is real, and to one who can obtain a comparative historical view of national growth it will soon discover itself. It requires a discerning historic insight for us to trace the lines of Christian influence in the development of the nations of Christendom, but no one doubts that Christendom, in its national and social outcome, has been in certain important respects the product of Christianity."



CHINESE DAY-SCHOOL IN BRIDGMAN LANE.

## FOR MISSION BANDS.

FROM A SEDAN CHAIR.

By S. D. DOREMUS.

**W**OULD you not like to see the native city of Shanghai, with its narrow streets and tiny sidewalks, which make it look like a little toy? We cannot ride through it in a carriage, nor can the comfortable little *jinnrickishas* pass through the crowds upon crowds of people who must walk in the middle of the street, so we will take this sedan chair. Although its windows on each side are very small, you can see everything that is worth looking at, as the two bearers cannot do anything but walk.

Men in fine silks and satins jostle against the poor *coolies* in blue cotton, who are groaning out loud as their heavy burdens sway from one side to the other. They tell me that this noise helps them to bear the strain, and I am glad they think so.

All of them wear their hair shaved on the top and braided in a long queue in the back, for there was a Tartar warrior who con-

quered the Chinese in 1661, and gave out an order that every man should adopt the fashion of his nation, in order that they could never forget that he had subdued them.

But the delight of everything in this walled city are the tiny shops, each one as you pass more interesting than the last. Here are the bamboo shops filled with everything a Chinaman wants, from a pencil for schoolboys, to long poles and ladders for workmen, not to mention the beautiful fans and umbrellas, and the furniture so strong and yet so light, which is the most durable in the world. Then the leaves of the sixty varieties of trees make baskets or wonderfully comfortable mattresses and curtains, and the rain cloaks certainly serve their purpose well, even in the severest downpour.

The strangest things of all are the fine pickles and sweetmeats, of which the Chinese are so fond, made out of little bamboo shoots. Often we had them served at dinner for a vegetable; and perhaps, if I lived long in China, I might grow to like them



too, although they did seem like so many chips covered with sauce.

The cook shops abound, and crowds of people were evidently at home in them, eating the steaming rice and dainties with great relish. And crowds too patronized the vendor with a travelling kitchen slung over his shoulder at the end of a bamboo pole. A compact little kitchen it was, with the coals at the bottom, and places for good things on shelves, and hot plates to eat them off of, and rows of chop-sticks on the side, the best and cleanest of knives and forks to the buyer.

The great tea house in the middle of the water, crossed by tiny bridges, looked so beautiful in the distance, I thought I must leave the sedan chair for a moment to enter it, but, oh! I wished I had not, when I saw the rags of the wretched beggars who were screaming for cash. So we took refuge in the shop for wedding outfits close by, and admired the variety of pails, chairs, and beds, all painted a brilliant red, the color of such a joyful occasion. Outside of the next door hung masses of paper money used in the burning of offerings for the dead, some of it almost square, covered with tin or gold foil, to represent ingots of silver. Way back in the shop, women were busily covering eight-inch-square papers with cheap foil, and chanting a little prayer in a low voice. Only think, millions upon millions of money are burned up every year for the dead, for, you see, they *must* buy this paper!

What you would have liked above everything were the fascinating curio shops, with their delicate carvings in bamboo roots and ivory, their intricate embroideries of every hue, and the porcelains, so rare and renowned, from the great factories of Kungteh Chin, named after the Emperor, who founded them A.D. 1004. Think of a million workmen firing these exquisite colors over the five hundred kilns! The horn lanterns, too, are considered the finest in the Empire, made in the greatest variety of shapes, and ornamented with silk hangings. They tell me a skilled workman can fashion the horn into any shape when it is softened with moist heat, and I do not doubt it when I see how patient and persevering the Chinese are, and how they triumph over every difficulty.

Then we passed temples with clouds of incense, and worshippers praying beside the

hideous idols. One constant stream pouring in and out, making me sad and thoughtful.

But we were on our way to find the little house where Dr. Elizabeth Reifsnnyder began her first dispensary, before our beautiful Margaret Williamson Hospital was built, and it made me happy just to see it, as the beginning of our great medical work. It was a crowded place for all those sick people to visit, but they just loved the "foreign doctor," who they were sure would make them well and strong. And so she did, for many bless her name to this day, and point with pride to the lame boy she helped to walk, or the sick babies who grew to be strong men and women.

Near by is one of our day schools, taught by one of our girls from the Bridgman Home, and you knew where it was, because they were all studying aloud at the top of their voices, as is the manner of little people in China.

The teacher's house was next door, and there she and her husband had made a neat, comfortable home, which I was proud to see. Some time I will tell you of the Chinese homes I saw, and I am sure you will think them as wonderful as I did.

### LITTLE KASSIYA.

By J. L. MUDGE.

HERE is her story: Her parents when she was a small child died of sun-stroke, while working in the fields. She then went to her aunt's to live; and when food was scarce she joined a company on their way to a "famine camp," some distance from her village. She was the only one of her family who went with this band, and when we asked how a little child could go off alone—with strangers—to a place two days' march from her home, she replied with emphasis: "When you are dying of starvation and thirst, you will do most anything." A missionary of the "Christian Society" distributed the children of this camp among various Orphanages, and Kassiya was one of thirty little waifs sent to Cawnpore in our Mary A. Merriman Orphanage. She looked just like the collections of skin and bones you have often seen as "Famine Specimens"!—but as I looked at her plump form and healthy appearance one morning I found it hard to believe she was the emaciated little figure they tell me about!

Her teachers say Kassiya is a good child.



# RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from September 1 to September 30, 1903.

## NEW HAMPSHIRE.

Nashua.—Study Class, Miss. Ass'n, per Miss M. E. Evans, for Katie, M. A. M. School, Cawn pore,

\$5 00

## MASSACHUSETTS.

Boston.—Boston Br., Mrs. Henry Johnson, Treas.: Mrs. L. Dexter, Jr. (Calais, Me.), for Miss Todd's work, Allahabad,

\$5 00

Bridgewater.—Normal School, Miss A. D. Chenes, Treas.: Eliza Woodward Scholarship, Calcutta,

16 00

Lowell.—Y. W. C. Ass'n, per Miss L. A. Bigelow: Mrs. E. F. Ropes (New York), for Miss Pier son's work, India, 5.00; for Bible Woman

16 00

Tawari, Cawnpore, 5.00; for Champula, Allahabad, 3.00; freight fund, 3.00. Total,

1 00

Medford.—Mrs. S. P. Pratt, freight fund, Stockbridge.—Mrs. H. C. Mason, for general treasury,

5 00

Total,

\$43 00

## NEW YORK.

New York City.—Per Miss Clara Loomis, toward building fund, Yokohama,

\$828 60

Subscriptions to *Missionary Link*, Miss C. W. Hunt, 50; Mrs. W. F. Stearns, 50. Total,

1 00

Stafford.—"Sister of Martha Band," Mrs. F. H. Benedict (Morganville), for Miss Todd, Allahabad,

20 00

Total,

\$849 60

## NEW JERSEY.

Slackwood.—S.-School, per Mr. W. J. Grey, for support of child, Calcutta Orphanage,

\$5 00

## PENNSYLVANIA.

Germantown.—W. and O. Band (see items below), Philadelphia.—Phila. Br., Mrs. Wm. Waterall, Treas.: Christ Mem'l S.-S., for Sarah E. Morton Scholarship, Calcutta, 50.00; Miss Howard-Smith, for work, Jhansi, 5.00; quarterly salaries of Misses Leslie and Peters, 150.00; Dr. Reifsnnyder, 150.00; Miss Todd, 150.00.

\$240 00

Total,

505 00

Scranton.—Grace Ref. Epis. Ch., Mr. W. W. McColloch, Treas., for Jane, Cawnpore,

15 00

Williamsport.—"What We Can Missionary Circle," Miss Lucy B. Mayer, Treas., for Eliza beth, Calcutta Orphanage,

10 00

Total,

\$770 00

## MARYLAND.

Mountain Lake Park.—Mrs. F. L. Sperry, for transportation of boxes to Mrs. Ada Lee, Calcutta,

\$8 00

## INDIANA.

Danville.—Normal College, Mr. O. M. Shekell, for medical work, Jhansi,

\$13 20

## ILLINOIS.

Chicago.—Kenwood Evangelical Ch., Mr. R. B. Boak, Treas.: From a member, for M. A. Meriman School, Cawnpore,

\$25 00

## WISCONSIN.

Milwaukee.—Normal School, per Miss Strong, toward support of child, Calcutta Orphanage,

\$11 30

Grand total,

\$1,730 10

ELIZABETH B. STONE, *Ass't Treas.*

## FOR SCHOOL IN YOKOHAMA.

Mr. H. C. Coleman, 1,000.00; part for Miss Loomis' expenses. Mrs. I. W. Cochran, 25.00; Miss Mary Lewis, 15.00; Camp Diamond, New Hampshire, 10.00; Mrs. Robert Rushmore, 10.00; Mrs. William Garrigues, 5.00; Mrs. Lucy Van Wagner, 2.00; Miss M. A. Greene, 1.00.

## WILLING AND OBEDIENT BAND.

(Rev. D. M. Stearns, Germantown, Phila., Pa.)

For Cawnpore:

Mrs. J. H. Moore, for Myra, \$10 00  
Mrs. D. A. Babcock, for Alice, 10 00

Total,

\$20 00

For China:

A Young Man's Tithe, for Mrs. Tsanng, 5 00

For Japan:

"Scranton Willing Three," for Yamada Kooru, \$5 00  
For His Pleasure, for Hatsoya Natsu, 10 00  
Ml. and Mrs. C. L. Huston, for Kase Michu, 75 00  
Mrs. F. S. Pauli, for Tsuyn Machida, 60 00  
Miss M. F. Pauli, for Suzuki-Fumi, 60 00  
Rev. C. H. Mytenger, for Nakamura Yasu, 5 00

Total,

\$215 00

Grand total,

\$240 00

## RECEIPTS OF THE PHILADELPHIA BRANCH.

Semi-annual interest on Harriet Holland Fund, \$490 00

From Miss Howard Smith, for work in Jhansi Hospital, 5 00

From Christ Memorial S.-S., per H. Percival Allen, Treas., for Sarah E. Morton Scholarship, Calcutta, 50 00

Total,

\$545 00

MRS. WM. WATERALL, *Treas.*

## SPECIFIC OBJECTS AND THE COST.

For American Missionary.....	\$600 00
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" Bengali Teacher, India.....	\$100 or 125 00
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" " Japan.....	60 00
" " Woman, China.....	\$40 to 60 00
" Child in Japan.....	40 00
" Child in China.....	40 00
" Child in Day-School, China.....	25 00
" Scholarship, High School, Calcutta.....	50 00
" Converts' Home, Calcutta and Allahabad...	50 00
" Inmates of Converts' Home, Shanghai (per month).....	5 00
" Schools in India.....	60 00
" Child in Orphanage, Calcutta.....	25 00
" Child in Orphanage, Cawnpore.....	20 00
" Native Teacher in Day-School, China.....	60 00
" Endowments of Beds in Hospitals.....	600 00

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## TAKE NOTICE.

**O**CCASIONALLY complaints come to us that contributions are not correctly printed. Directions are always followed as given in letters enclosing checks. Our friends would aid us greatly by naming the object, the contributors (either individuals or Mission Bands), and the exact locality. Often the Treasurer resides in a different place from an Auxiliary, and, accepting her address, mistakes may unintentionally be made.

In this connection we would ask our subscribers to **THE MISSIONARY LINK** to notify us of all failures in receiving the magazine, that the mistake may be promptly rectified.

We often receive no direct information of the death of our subscribers, and would request that surviving relatives will kindly notify us of this loss.

Life members are entitled to **THE MISSIONARY LINK**, and will receive it by sending an annual request for the same. Changes of address should be promptly sent to "**THE MISSIONARY LINK**," 67 Bible House, New York.

## ENDOWED BEDS IN MARY S. ACKERMAN-HOYT MEMORIAL HOSPITAL, JHANSI, INDIA.

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 Mary S. Ackerman Hoyt—Her sister, Mrs. Jennie C. A. Bucknell.  
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 Mrs. Lavinia Agnes Dey, }  
 Mrs. Mary B. Humphreys Dey, } Anthony Dey.  
 "In Memoriam"—A Sister.  
 Eleanor S. Howard-Smith Memorial—Friends.  
 Charles M. Taintor Memorial—A Friend.  
 Mrs. R. R. Graves—Her daughter, Mrs. F. W. Owen.  
 Associate Congregational Church, Baltimore.

## CONCERNING MISSION BOXES.

**F**RRIENDS who intend sending Christmas Boxes to our stations will kindly bear in mind that it facilitates our work at the Mission Room, 67 Bible House, if such boxes can be delivered early; if possible, during June and July.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

FOR INDIA—*General Direction.*

Dolls—black-haired, with *china* heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax, composition, jointed, or kid-covered dolls are not desired. *Cawnpore.*—Few dolls are used. Two or three large ones with hair desired, for prizes.

For prizes—Boxes of note-paper, desks filled, work-bags or boxes filled, boxes of lead pencils with rubbers, small looking-glasses, metal tea sets for dolls or sets of drawing-room furniture. Twelve prizes are needed in the Orphanage. Cheap soaps, cotton towels, cotton handkerchiefs by the hundreds, night-gowns, very stout unbleached muslin by the piece for underclothes, outing flannel by the piece, spool thread (Nos. 30 and 50), coarse, strong combs, warm jackets for winter and material for them. Five or six yards of stout gingham is a good present for native teachers, and two and one half yards of unbleached cloth for *chuddahs* for all the mission. Quinine in powder is most useful.

*Calcutta.*—Besides 1000 dolls and prizes similar to those needed in Cawnpore, 1000 cotton handkerchiefs, 200 cotton towels, and 200 night-gowns.

*Allahabad.*—Unbleached muslin is better than sending made *kurtas*, as work is furnished thus for Christian enquirers living on the Compound. Calico or gingham, seven yards, for native teachers' dresses, bright-bordered cotton handkerchiefs, coarse combs, kindergarten maps or materials.

*General use—*

Kurtas—For Hindus, made of good, stout cotton cloth, bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders.

Jarmas—A jacket with sleeves, worn by Bengalis, is simply hemmed, without *bindings* or *trimmings*, as only Ayahs (nurses) wear bindings, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band.

Patchwork—*Basted*, is needed to teach sewing to the younger scholars.

Aprons—Long sleeved, of calico or gingham.

Dresses—Simple pattern, *no ruffles* or *trimming*; long in the skirt, that they may suit children of rapid growth.

*China.*—*No wristlets* needed for some years, as the supply is over-stocked. Remnants for garments, cheap cotton bath towels and soap are used for Christmas gifts. Unbleached cotton for sheets and pillow-cases. No chalk for the Bridgman School.

For Hospital.—Boxes of safety and assorted pins, bone buttons by the gross, tape of varied width and "baby bobbin," scented soap for Christmas gifts, mosquito netting of finest mesh, unbleached sheets 7½ feet long by 5 feet wide, pillow-cases 2½ feet long by 1½ feet wide, cotton blankets in gay colors (*never white*), thin rubber cloth or rubber sheets, small kerosene stoves with one or two burners and bundles of wicks. Old linen much needed. No spreads, tray cloths, or napkins. Sliced animals, dissected maps, and scrap-books for sick children.

*Japan.*—Cotton table-cloths, towels, and handkerchiefs, pads, paper, pencils, soap in cakes. *No* scrap-books.

*General Direction.*—Scrap-books must be carefully prepared and no questionable pictures inserted. Pictures of children, scenery, and animals desired. Great care must be used in selecting Scripture pictures, either for the walls or in cards. Many sent cannot be used.

If gifts are sent to missionaries, fine damask towels, table-cloths and napkins, or hemstitched handkerchiefs with very narrow borders, are acceptable.

## SHANGHAI, CHINA.

## ENDOWED BEDS IN

## MARGARET WILLIAMSON HOSPITAL.

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 The American—A Friend.  
 The White Memorial—Medical Mission Band, Baltimore.  
 E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey.  
 Drusilla Dorcas Memorial—A Friend in Boston.  
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 S. E. and H. P. Warner Memorial.  
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 Elizabeth W. Wyckoff— } Mr. Richard L. Wyckoff.  
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